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AN HISTORICAL ADDRESS

DELIVERED AT THE

UNVEILING OF THE MONUMENT

ERECTED BY THE STATE OF MARYLAND,

TO THE MEMORY OF

LEONARD CALVERT.

THE FIRST GOVERNOR OF MARYLAND,

AT

St. Mary's City, St. Mary's County, Md.

JUNE 3, 1891.

BY



J. THOMAS SCHARF, A. M., LL. D.

BALTIMORE.



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HISTORICAL ADDRESS.

Mr. Chairman, Reverend Clergy,

Ladies and Gentlemen :

I fear I shall neither meet your expectations nor do justice to myself, as circumstances beyond my control have rendered it impossible for me to devote as much of my time to preparation as is indispensable to a creditable performance of the duty assigned me.

When we reflect on the influence which has flowed, and is still flowing in ever fresh and ceaseless streams from this soil, which two hundred and fifty-seven years ago was trod for the first time by the foot of civilized Christian man; when we reflect how mightily that influence prevailed and how widely it has pervaded the world—inspiring and aiding the settlement of Maryland, and, through Maryland, our whole wide-spread country, and thus, through the example of our country and its institutions, extending the principles of civil and religious freedom to the remotest regions of the earth, leaving no corner of Christendom, or even of Heathendom, unvisited or unre-

freshed—we should be dead, indeed, to every emotion of gratitude to God or man were we not to hail this celebration as one of the grandest in the calendar of the ages.

We are here, my friends, to celebrate the unveiling of a monument, erected by a grateful State to the memory of Leonard Calvert, the first Governor of a colony which established a government where the persecuted and oppressed of every creed and every clime might repose in peace and security, adore their common God, and enjoy the priceless blessings of civil and religious liberty. Other States and countries have their “Pilgrim Landings,” which have left a proud and shining mark on the historic page, but no other landing, temporary or permanent, upon our own or upon any other shore, can ever supersede or weaken the hold the Maryland Pilgrims have upon the world’s remembrance and regard. Here the child, Independence, was born, and here was laid the groundwork for that complete superstructure which was afterwards reared by the hands of Jefferson and his illustrious co-laborers in the cause of truth. •

Turn back with me to that epoch of spring solstice, over two centuries and a half ago, and let us spend a portion of our time in attempting to recall the precise incidents which then occurred on this sacred spot on which we are assembled, with some of their immediate antecedents and consequences. It is an old story, it is true ; but there are some old stories which are almost forgotten into newness, and there are some old stories which are actually new to every rising generation.

The origin and settlement of Maryland may be traced to ecclesiastical tyranny. At the close of the sixteenth and beginning of the seventeenth centuries, a severe and cruel persecution began in England. Kingly prerogative, and popular tumult cursed the land. Religion was fashioned into a cloak for villains, and revolution became an apology for tyrants. The mass of men could comprehend no perfect right beyond their own immediate association in politics or religion. The flames of persecution were lighted all around the land, and during a period of only twenty-nine years it is said sixty thousand persons suffered for dissent, and seven thousand perished in

prison. The sufferings of the Catholics were especially severe. Perjury or apostasy were conditions precedent to their enjoyment of civil privileges, and their priests were condemned to a traitor's fate.

There was at this mournful time a nobleman at the Court of King James, who had recently embraced the much-detested Catholic faith. George Calvert, the father of the province of Maryland, who had risen in 1619, to be Secretary of State, yielded his ambition in 1624, to a new-born sense of duty, and avowed his conversion. Influenced by the sufferings of those of his creed, and prompted by that enlarged charity which marks the true Christian, George Calvert turned his eyes to the new world in search of a home for those who were forced to feel themselves strangers in the land of their nativity. Animated by these views, in 1623, he obtained from James I. the charter of Avalon, for a settlement in Newfoundland. He made two voyages to that country, but the rigor of the climate forced him to abandon the enterprise.

The charter of Virginia having been annulled upon a *quo warranto* by the Court of King's

Bench in 1623, and the King having been revested in all his rights, and could grant territorial jurisdiction and the possession of the soil not under private ownership to whom he pleased, Calvert, in company with three Jesuit priests in 1629, visited that country to fix upon a site for his new colony. The Virginians having suspected his designs, and knowing his religious faith, forced him away by tendering the oath of supremacy, which, as a conscientious Catholic, he could not take. After exploring the territory bordering on the Chesapeake, he returned to England and applied to Charles for a patent. The high estimation in which he was held by the King, and the recollection of the many eminent services which he had rendered during his official career, secured for him a favorable hearing, notwithstanding his religious sentiments.

Lord Baltimore's health had long been declining, and on April 15th, 1632, before his patent for Maryland had passed the great seal, he died. The grant of Maryland—so named in honor of the queen, Henrietta Maria—was made out and confirmed June 20th, 1632, in the name of Cecilius Calvert,

George Calvert's eldest son, and heir to the title of Baron Baltimore.

The charter made Maryland a little kingdom in itself, owing no obedience to Parliament and no service to the king. It empowered the Lord Proprietary to make peace or war, to suppress insurrection or sedition; to call out, arm and command the militia, and to declare martial law; to levy rents, taxes, dues and tolls; to confer titles and dignities; to erect towns, boroughs and cities; to erect and found churches and cause them to be consecrated; to make laws, public or private, with the advice and consent of the freeman, and necessary ordinances, not affecting life, limb or property, without that consent; to establish courts of justice and appoint judges, magistrates and other civil officers, and to execute the laws, even to the extent of taking life. Writs ran in his name; there was no appeal from his courts, nor did the laws enacted in his assembly require any confirmation from king or Parliament. The proprietary lacked no single royal power; his title ran "Cecilius, Absolute Lord of Maryland and Avalon," and the only difference between him and an independent

sovereign was the acknowledgment of fealty typified by the tender of "two Indian arrows" in every year on Tuesday in Easter week, and the reservation of the fifths of gold and silver.

As soon as the Charter passed the great seal, Cecilius Calvert began his operations to colonize the new territory. He at first proposed to accompany the colony, but abandoned this intention and sent his younger brother Leonard, whom he appointed Lieutenant-Governor, or General. At this time civil and religious liberty in England ceased to exist. Puritan and Catholic were under the law of prescription, and multitudes of the former sought a refuge in New England. But for the latter, suffering under still more cruel oppression, there was no such asylum; and this Baltimore proposed to provide, with the assistance of Father Richard Blount, Provincial of the Society of Jesus, and the great families of high rank and influence of the Catholic Peerage in England.

The Provincial of Jesuits knowing that the principle of religious toleration was to be adopted as one of the fundamental institutions of the new Province, entered heartily

into the enterprise, and planned to make Maryland a refuge for their persecuted fellow-believers. Two vessels were to bear the infant colony to their future home—the larger a strong ship of about four hundred tons was appropriately and beautifully called the “Ark,” while its lighter companion, a pinnace of forty tons, was with equal taste named the “Dove,”—the one bore religious freedom, the other the olive branch of peace to the new world. The expedition consisted of Leonard Calvert, as Governor, George Calvert, his brother, Jerome Hawley and Thomas Cornwaleys, as assistants, with twenty gentlemen of good fashion, and three hundred laboring men. The gentlemen were all Catholics. Among them were Fathers Andrew White, John Altham and Thomas Copley, priests of the Society of Jesus, who were sent out to officiate among the Catholic colonists and labor as missionaries among the Indians. Of the three hundred others, after a critical examination of the documents bearing on the subject, I am convinced a majority were Catholics. Having taken on board a part of their passengers, the vessels sailed from Gravesend, but the British Secre-

tary of State having received information that the passengers had gone without taking the oath of allegiance required of all British subjects leaving the kingdom, a hurried order was dispatched to Admiral Pennington, then lying in the Downs, to give chase and bring them back. This was done. The "Ark" and "Dove" were brought back to Gravesend, where Watkins, the London "searcher," went on board and administered the oath to all he found, amounting to one hundred and twenty-eight persons. It is evident that the answer of the ship's master, that there were only a few others, and these abandoned the voyage, was deceptive, although the oath of allegiance could have been taken by any conscientious Catholic. The formality of taking the oath being over, the vessels were allowed to depart in peace, and they dropped down to the Isle of Wight, where the three Jesuit priests, the twenty Catholic gentlemen, and the remaining one hundred and sixty laboring men, who did not take the oath of allegiance, and who it is believed were Catholics, came on board.

While the ships were still lying in Cowes harbor, Lord Baltimore sent down to his brother

Leonard, a body of instructions for the government of the expedition during the voyage and upon their arrival at their destination. In this interesting document, which time and space compels me to omit, we see the principles of Baltimore's principles, and the germs of the polity of Maryland. Religious toleration, "unity and peace," between members of different faiths, began on the Ark and Dove. He requires the Governor and Commissioners, "in their voyage to Maryland, they be very careful to preserve unity and peace amongst the passengers on shipboard, and that they suffer no scandal nor offense to be given to any of the Protestants," and instructs "all the Roman Catholics to be silent upon all occasions of discourse concerning matters of religion," and "treat the Protestants with as much mildness and favor as justice will permit." Whether we attribute it to wise policy, to the cogency of circumstances, or to a liberal and tolerant spirit, in advance of his age, on the part of the proprietary, the fact remains the same that equal justice and Christian charity to both Catholic and Protestant was the key-note of his rule. When his government was temporarily

overthrown, intolerance and persecution began, but ceased as soon as he was reinstated in his authority.

Bidding adieu to all familiar objects and wanted comforts and enjoyments, and breaking the sweet ties of many beautiful affections, our wanderers in the Ark and Dove, on the 22d of November, 1633—being St. Cæcilia's Day, as we are told by the narrative of Father White—set sail from Cowes for the New World. Never has a more precious freight surmounted the waters of the Atlantic than that borne in the vessels of this little fleet. Never have the breezes of the ocean wafted to our shores ships more richly laden. Never, since the earliest days of Christianity, has the world beheld a more interesting spectacle than that exhibited by these intrepid voyagers. Some of them had moved in the highest circles in their own land; many of them accustomed to the luxuries, and all of them to the conveniences of cultivated life, had abandoned all of these, and were seeking, beyond the great sea, a far-off home in the wilderness. They knew that dangers were everywhere before them and around them, that disease in unknown

forms might invade them, that death might soon strike them down and send them to premature graves in a strange land. To their enthusiastic vision all the comforts of life and all the pleasures of society were light and worthless in comparison with the liberty they sought. The tempestuous sea was less dreadful than the troubled waves of civil discord; the quicksands, the unknown shoals and unexplored shores of a savage coast less fearful than the metaphysical abysses and perpetually shifting whirlpools of despotic ambition and ecclesiastical policy and intrigue: the bow and the tomahawk of the transatlantic barbarian less terrible than the flame and fagot of the civilized European. With the Bible in their hands, the Spirit of God in their hearts, and His blessing on their heads, they were not turned aside from their onward course. "We placed our ship," says the good Father White in his narrative, "under the protection of God, of His Most Holy Mother, of St. Ignatius, and all the guardian angels of Maryland." Escaped from dangers in the port and channel, they gain the open sea, and for a few bright hours the deceitful element presents a smiling aspect.

But the shades of evening are deepened by a rising storm—it increases—their pinnacle displays the preconcerted signal of distress, and is suddenly lost to view! They mourn their companions with that peculiar grief felt by those who find themselves alone on the waste of waters. But a closer calamity soon engrosses their attention—their own stout ship is nearly engulfed. The solitary sail she spreads is rent by the fury of the blast, and no longer obedient to the helm, she rolls at the mercy of the waves! The strongest hearts are shaken! The mariners avow their danger and their fears! A serious consultation is held about putting back, the exiles betake themselves to prayer, and prepare as for their last confessions! At this awful crisis Father White bows down before his God, as he artlessly remarks, “with less than his usual timidity.” He represents “to Christ the Lord, to the Blessed Virgin, St. Ignatius, and the angels of Maryland” the object of his expedition—to honor his Saviour’s blood in the salvation of barbarians; and as the angel of the Lord stood at night by the ship-wrecked Paul, bidding him be of good cheer, so the interior light of present consolations

tion, and assurance against future danger on the voyage, is poured on the soul of this humble herald of the cross. He rises from his knees, and the storm is already abating.

The remainder of the passage was prosperous and tranquil. In the West Indies the voyagers were blessed by the re-appearance of their pinnacle. The course of the pilgrims, it seems, was by the way of the Antilles, Strait of Gibraltar, the Madeiras, Fortunate Isles, Bona Vista Island near Angola, Barbadoes, Island of St. Lucia, Matalina, and from thence to point "Comfort" on the coast of Virginia, which they reached on the 27th of February. Some eight or nine days spent in the enjoyment of the kindness of Governor Harvey, they set sail, and on the 3d of March, reached the Chesapeake. Sailing up the bay they entered the Potomac and named Smith's Point, St. Gregory, and Point Lookout, St Michael's, in honor of all the angels. The shores of the Potomac were lined with armed warriors. Signal fires blaze on every point, and their portentous arrival is announced throughout the region, with all the exaggerations of savage wonder. They anchor near an island which they name

St. Clement's. For having entered "the land of Mary," their first solicitude was to celebrate in a becoming manner "our blessed Ladie's day," the twenty-fifth of March, and to mark by a significant act of religion their solemn entry into the province. The doctrines and usages of the Catholic Church regulated the expression of their feelings and furnished the appropriate ceremonial. "On the day of the Annunciation," says Father White, "we first offered the sacrifice of the mass, never before done in this region of the world; after which, having raised on our shoulders an immense cross, which we had fashioned from a tree, and going in procession to the designated spot, assisted by the Governor and his associates and other Catholics, we erected the trophy of Christ, the Saviour, and on our bended knees humbly recited the Litanies of the Holy Cross." Catholic and Protestant, they adored God, and returned thanks for the beautiful land He had given them—for this was Maryland. The memory of that day must make the heart of every Marylander beat with pride and pleasure! All united in fraternal exultation round the emblem of sacrifice for all. Beneath the

sacred shadow of that cross all dissension was forgotten, and it was upon the shores of a new continent, amid the solitude of a wilderness and the silence of majestic nature, that the principle of Toleration in all its purity was given to the world. They had come hither to save from profanation the sacred fire of their desolated altars, and like the illumining pillar of captive Israel, it had cheered them in darkness, and led them on to the land of promise. They had put their trust in God; and he seemed to have moulded the savage nature into mildness and courtesy for their coming. They, who were retreating from the persecution of their Christian brethren, came to be welcomed by the confidence and affection of the savage.

And now their temporal necessities demand their care; but mindful of the claims of justice, they seek the rulers of the country to conciliate their friendship and acquire equitable title to the lands. A change had come over the spirit of the people. They who so late were arrayed with hostile bearing now greet them with the tokens of amity and the words of peace. The arrow had dropped from the bow-

string; they threw aside the tomahawk and spear. "Come back," exclaims the Regent of Potomeack to Father Altham, who had shed on his willing mind a gleam of the light of revelation, "we will eat at one table; my followers shall hunt for you, we will have all things in common."

Understanding that the "Emperor of Pascatoway" had a sort of suzerainty over the neighboring tribes, Governor Calvert set out to pay a visit to that potentate, who lived at Pascatoway, some seventy miles up the Potomac. Sailing up the river he went to "Potowmeck Town," where a werowance, or king, lived, who bid them welcome. Leaving these hospitable savages, Calvert kept up the river to Pascatoway, where he found many Indians assembled, and among them an Englishman, Henry Fleete, who knew their language and acted as interpreter. With ample license from the sovereign of Pascatoway, whose sway was acknowledged by the surrounding tribes, the voyagers, accompanied by Captain Fleete, who knew well the country, retire to the beautiful sheet of water that spreads its calm mirror before us, which they named the St.

George's river, but which is known at this day by the name of St. Mary's river. Here they found an Indian town, the residence of a chief or king named Yoacomico, who received Calvert very kindly, entertained him over night, giving him his own bed to sleep upon, and spent the next day in showing him the country. The fertile shores of the St. Mary's pleased Calvert; it was tenanted by a gentle race, whose peaceful habits were fostered by the abundance they drew from the water and the land. The fierce and warlike Susquehannoughs had marked them for their prey, and unable to repel their incursions, they had already resolved on a removal, which had partially begun. Hence they readily shared their dwellings and growing crops with the strangers, and agreed to abandon them entirely, with their cultivated lands, at the close of the following season. Father White remarks: "One of these cabins has fallen to me and my associates, in which we are accommodated well enough for the time, until larger dwellings are provided. You might call this the first chapel of Maryland." Does not these transactions remind you, my friends, of the

dealings of the Most High with His chosen people? "I sent before you hornets, and I drove them out from their places; not with thy sword or with thy bow; and I gave you a land in which you had not labored, and cities to dwell in which you built not; vineyards and olive-yards which you planted not." In the intercourse of the Calverts with the red men was also realized the prophetic exclamation of the psalmist: "Mercy and Truth are met together; Justice and Peace have kissed."

Guided by the spirit of their religion, the colonists conciliated the friendship of the native Indians, and, in all their dealings with them, were governed by the strictest rules of equity and the purest sentiments of humanity. They did not usurp possession of the soil. They purchased thirty miles of their district for good consideration. Not with the trinkets and finery with which the credulous savage might find himself, on returning reflection, a splendid beggar; not with the maddening draught that would steep his senses in blissful delirium for an hour, and leave him unnerved as despairing to the waking sense of his beastly degradation; not with the envied implements

of European warfare, which, through the accelerated extirpation of the red race by kindred hands, should clear the forest for the steady encroachment of the stranger. No! my fellow-citizens, the Pilgrims of Maryland regarded the Indians as part of the human family, and as such, entitled to its rights. In their intercourse with them, they acted upon the golden rule proclaimed by the Saviour himself, "As you would men should do to you, do ye also to them likewise," and thus won their love and affection by depriving them of all cause of complaint. They bargained for the Indian's land, but they multiplied what remained to him, by gifts of the axe and hoe, and rakes and knives. They narrowed his hunting grounds, but they clothed him with the fabrics of the loom, and dispensed with his garment of skins. In the discharge of mutual offices of kindness and hospitality, side by side journeyed through life's pilgrimage, the wandering savage and the humble Christian. So favorably had these children of the forest been impressed with a proper sense of the just principles of action of the pilgrims, that we find the King of the Patuxent declaring in savage eloquence that

“I love the English so well, that if they should go about to kill me, if I had so much breath to speak, I would command the people not to revenge my death, for I know that they would not do such a thing except it were through my own fault.” And their subsequent intercourse with the aborigines justified his confidence. While the laws prohibited pre-emption by individuals of their rights of occupancy, and thus averted a most copious source of injury to that simple race, our early records abundantly attest that the Indian title was always extinguished by liberal purchase. The trade with the savages was subjected to legislative regulation, for the prevention of abuses, and the nefarious traffic in arms forbidden by a policy as humane as it was prudent.

While their brethren of New England went armed to the corn-field, or were startled from their slumbers by the midnight blaze of their dwellings; while their Sunday hymns were echoed by the war-whoop, and the widowed matron escaped from her slaughtered captors, came back with their scalps, to clasp the mangled remains of her children with hands yet reeking with the blood and brains of their

murderers—the Pilgrim of Maryland and the Indian were kneeling in peace together at the feet of Jesus.

Having obtained a right to a portion of the soil, Calvert and his associates landed on the 27th of March, 1634, near what is now called Chancellor Point, and going about a mile, laid out a convenient site for a city, which they named St. Mary's, in honor of the blessed Virgin. The first thing the colonists did was to erect a guardhouse for their defence, and a storehouse for the storage of their supplies. The blessings of Heaven prospered all their labors. The little colony immediately took root, and thrived and flourished beyond all former examples. The Indians, who were preparing at the time of their arrival to leave that part of the country, gave up to them their cultivated grounds. It was the proper season to begin the labors of husbandry. The soil was rich; the streams abounded with fish; the magnificent forests were alive with game. Intermingling as brothers and sisters, with the children of nature around them, the wives and daughters of the colonists learned from the squaws the various modes of preparing Indian corn, and

their young men were accompanied by tawny warriors to the chase.

For several years nothing occurred to disturb the harmony or check the growth of the colony, except the ineffectual efforts of Claiborne and a few other restless spirits from Virginia, to dispute the authority of its government and rouse the Indians to hostility. Father White and his companions labored at first among the tribes which dwelt on the banks of the Patuxent. Soon after they established a mission on the Isle of Kent, and carried the Gospel to the southern boundary of the present District of Columbia. In 1639 they had the happiness of converting Chilomac, the Tayac or powerful king of the Pascataways, and of administering the sacrament of baptism to him, his wife and child, and his principal counsellor, Mosorcoques, in the presence of Governor Calvert and a retinue of honor, in a chapel erected for the occasion by these pious proselytes at an Indian town about fifteen miles south of the present city of Washington. Several members of the ruling families at Patuxent, and also at Potopaco, with others in that vicinity to the number of

one hundred and thirty, were added to the Church before the year 1642. The chief and principal inhabitants of the town of Potomac, and four neighboring chiefs, with some members of their respective tribes, were in like manner brought into the Christian fold about this period. We cannot accurately estimate the entire number of converts; but hope and gratitude now swelled the missionary's heart, for the prospect of ultimate success was unclouded. Several fathers had arrived successively from Europe to aid the venerable White and take the place of Father Altham, who had gone from the scene of his earthly toils to intercede in Heaven for those in whose behalf he had labored on earth. Some of them, particularly Father White, had become familiar with the language of the Indians. He also composed for the instruction of the natives a Catholic catechism in several dialects. The printing press he imported from England, and it is believed that he used it for the printing of his catechism for circulation among his aboriginal flock. A copy of this catechism, printed on the first printing press ever introduced into an English colony; was found by

Father McSherry among the archives of the Society at Rome. Father White continued to prosecute his studies of the native dialects, and prepared also an Indian grammar and a dictionary. Our brief history of the first printing press would be incomplete if we did not remind our Puritan friends that when the Puritans in Maryland attacked the missionaries and destroyed their property in 1655, this previous instrument of early Christian enlightenment and education disappeared.

For the first five years no considerable settlements were made beyond the precinct of the town of St. Mary's. The lands within the town were divided among the first colonists in a liberal and equitable manner. In his letter of instructions, Governor Calvert was to pass in freehold, to each of the first adventurers, ten acres of land within the town of St. Mary's, for any person the said adventurers transported to Maryland; and five acres to every other adventurer which he transported since the time of the first plantation. About this time the settlement at St. Mary's was created into a county. In 1638-9 Kent Hundred on the Eastern Shore was made a hundred "within the county of St. Mary's."

—The first assembly held in Maryland seems to have consisted of all the freemen in the province. It convened at St. Mary's on the 26th of February, 1635, but the records of its proceedings have perished. The assembly of 1637-8 was composed altogether of members of the Catholic faith. Indeed the Jesuits, in their journals, say that nearly all the Protestants who first came over had been converted to the Catholic faith. Three of the burgesses summoned to the assembly were the Jesuits, Fathers White and Altham, and Thomas Copley, but they excused themselves from attending. The three chief officers of the colony, Leonard Calvert, Jerome Hawley and Thomas Cornwallis, were also Catholics. At this time and for many years after everything about St. Mary's bore the stamp of a strong Catholic flavor. Besides giving a Catholic name to the province, they also did the same in regard to the towns, hundreds, manors, tracts, creeks, rivers, promontories, and when they decided to erect a State House, they built it in the shape of a cross. Sixty tracts and manors, most of them taken up at a very early period, bear the prefix of Saint. The creeks

and villages, to this day, attest the widespread prevalence of the same taste, sentiments and sympathies. At a very early period the enemies of the new province took every occasion to speak of Maryland as a popish colony, dangerous to England and to the Protestant English in America, and one of the first acts passed by the Assembly of 1638-9 was one declaring "that Holy Church within this province shall have all her rights and liberties." This act provided in a general phrase for the rights of the Catholic Church, and at the same time placed the whole population, cleric as well as lay, under the civil law. As we have stated, the Proprietary, in his original proclamation inviting adventurers, had promised freedom of religion to all Christian men.

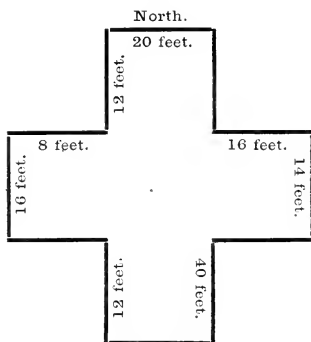
In another proclamation after the first settlement, he had prohibited "all unseasonable disputations in point of religion tending to the disturbance of the public peace and quiet of the colony, and to the opening of faction in religion." In July, 1638, William Lewis, a Catholic, had been fined 500 pounds of tobacco for interfering, by opprobrious reproaches, with two Protestants, Francis Gray, a freeman, and

Robert Sedgrave, a servant, for reading a Book of Protestant Sermons." Again, on March 22, 1642, a petition was presented by the "Protestant Catholics," complaining against Mr. Thomas Gerard, for taking away the books out of the chapel. Upon which charge, after due examination, the Assembly found Mr. Gerard "Guilty," and sentenced him "to return the Books and to relinquish all title to them, or to the house, and pay a fine of 500 lbs. of Tobacco towards the maintenance of *the first minister as should arrive.*" At this time the population of St. Mary's was estimated at about 600 persons, and there was no Protestant minister in the county until 1650, when Rev. William Wilkinson, of the Protestant Episcopal Church, came into it. He appears to have settled in St. George's Hundred, at St. George's Church, but now known as Poplar Hill Church. He was unquestionably the first permanent Church of England clergyman in Lord Baltimore's colony, and was then forty-eight years of age. After a ministry of thirteen years, he died in 1663.

I must not detain you with the details of the early settlement of St. Mary's, but it is, perhaps,

proper that I should give you a brief sketch of the old State House. The lot upon which it was built was surveyed in 1639, and a "towne house" was authorized to be built thereon, which was patented to Governor Leonard Calvert in 1641. Upon his death at St. Mary's, June 9th, 1647, it was sold by Margaret Brent, his Executrix, to Hugh Lee, in 1650. In 1662 it was purchased by the Province, and was used as the Governor's residence until 1674. In that year an act was passed for building a State House in St. Mary's. In May, the Governor and Council proposed that it should be built of brick. It was erected with a jail, and cost 330,000 pounds of tobacco. The bricks were made in the city, as all the bricks have been which have been used in the erection of buildings, from the foundation of the province to the present time. In 1688 an act was passed for repairing it, and in 1695 the Lower House passed an act directing that it should be used for a Court House and Church. In 1708, it appears that a town had been erected at Sheppard's old fields near the head of Britton Bay, on the land of Philip Lynes, and that a Court House was to be built there. At the

same time the public buildings and lands at St. Mary's were ordered to be sold. In 1710 it was called Seymour Town. but in 1728, Leonard Town. The public buildings at St. Mary's, however, were not sold. In 1720, an act was passed vesting the old State House in the Rector and Vestry of William and Mary Parish, and their successors in fee simple for the use of the parish forever. The old State House was in the form of a cross fifty feet by forty: the longest lay East and West.



OUTLINE OF OLD STATE HOUSE.

The vestry meetings of William and Mary Parish at this time were held at Poplar Hill Church, St. George's, and on May 23, 1720, the vestry agreed with John Doyne and Francis

Hopewell to repair the State House. On March 5th a door was ordered to be placed in the middle of the back buildings, as one of the wings were called, and to place the communion table in the place where the door then was, the vacancies being built up with brick. In the place of the two large windows in the porch where the communion table was to stand, there was to be placed two windows 8 feet high and 22 inches wide, and the two large windows were to be placed on each side of the back buildings and were to be the entrance or porch of the building. The walls of the two ends were to be raised to the height of the main building, and to be ceiled square with the top of the arch after the model of the old church at St. Mary's. The building would accommodate four hundred persons. It is said that about the year 1700, there was so much opposition by the Catholics to holding Protestant worship in the old State House, that the Protestants applied to a British man-of-war for assistance, and the commander sent three cannon to the aid of the Protestants. They remained in the church-yard until about 1823, when they were removed to Washington. In 1829, the

vestry of William and Mary Parish tore down the old State House, and used the bricks to build the present church. In 1839, the State purchased the eastern half of the lot, and erected on it the St. Mary's Female Seminary. In 1840, the Court House was burned and all the records were destroyed.

It is time this protracted discourse should draw to a close, but I cannot end without alluding to the total overthrow of Catholic influence and civil and religious liberty in the province. During Claiborne's and Ingle's rebellion Father White and two other missionaries were seized, put in irons, and sent to England to be tried as priests and Jesuits. The others concealed themselves chiefly in Virginia. The Indian flocks were dispersed, as sheep without a shepherd. The good fathers returned to them, and again were chased away; nor were they ever after allowed to continue their missionary labors without molestation. The tribes which seemed destined to become Christians and civilized have disappeared forever. But the poor Indians were not the only sufferers. The hydra of revolt derived a sort of immortality from anti-Catholic rancour;

and though at first struck down, it ever rose with redoubled vigor and showed its gratitude for the mercy, which had failed to scar its mutilated trunk, by a new and more ruthless onset. Claiborne, "the evil genius of the colony," and others like him, were always ready to head the insurrection, and the banks of the Severn, where the Puritans lately banished from Virginia had been allowed to settle, became the hot-bed of sedition. "To root out the abomination of Popery and prelacy," to foster a "thorough godly reformation," and to vindicate their rights and liberties, brought into awful danger by the Jesuits and the Pope, were the ever-ready pretexts of each reasonable outbreak, and especially of that successful conspiracy, which, on the accession of William and Mary, took the name of "The Protestant Association," and completely revolutionized the Government of Maryland. We have seen that from the moment of the institution of the Government of Maryland it "tolerated all Christian churches and established none." The Governor was required to take an oath, which was prescribed by Cecilius, Lord Baltimore, in 1636, two years after the landing of the first

colony, which must forever make memorable its noble framer,—“that he would not by himself, or by another, directly or indirectly, trouble or molest, or discountenance any person professing to believe in Jesus Christ for or in respect of religion; that he would make no difference of persons in conferring offices, favors, or rewards, for or in respect of religion, but merely as they should be found faithful and well-deserving, and endowed with moral virtues and abilities; that his aim should be public unity; and that if any person or officer should molest any person, he would protect the person molested, and punish the offender.” A Catholic legislature, in 1649, apprehensive that the persecutions they had escaped would cross the broad Atlantic in search of them, to teach, as it were, by example, the true spirit of the Christian church, hastened to enact into form the principles of religion, upon which they had acted ever since the foundation of the settlement. “And whereas,” so ran the sublime language of the preamble of the statute, “the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those com-

monwealths where it has been practiced, and the more quiet and peaceable government of this province, and better to preserve the mutual love and amity among the inhabitants, no person professing to believe in Jesus Christ. shall be any ways troubled, molested or discountenanced for his or her religion, or in the free exercise thereof, within this province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion against his or her consent."

About the time of the enacting of this statute, the authorities of Virginia, in pursuance of a resolve of the legislature of that province, passed some nine years previously, and directed against dissenting ministers, commanded all such as would not conform to the discipline of the Church of England to depart by a certain day. In the beautiful spirit which prompted the adoption of the statute of freedom already quoted, the fugitives from Virginia intolerance were invited to take up their abode in Maryland, where all agree they were most kindly received and protected. These people exemplified the snake in the fable, and afterwards stung the bosom that sheltered

them, when persecuted and homeless, they were wanderers upon the face of the earth. Nor did these only find an asylum here—every clime sent its emigrants, and in the benign spirit of legislation, the sympathies of the colony were extended to them all, without regard to the sect to which they belonged, or the nation from whence they came. Of these facts, no information was sought; all that was known was, that the emigrants were children of misfortune, and as such, they were kindly received and nobly cherished. The Huguenots from France, and the afflicted from Holland, from Germany, from Finland, from Sweden, from Piedmont, and even from Bohemia, the country of Jerome and of Huss, came those seeking protection under the tolerant sway of the founders of Maryland, and at once, with equal franchises, were made citizens. At this time, beyond the boundaries of Maryland, there was not in all the Anglo-American colonies one spot on which the Catholic might hope in peace and safety to practice his religion. In noble contrast to the action of Virginia, as we have seen, was the liberal spirit of the Pilgrim fathers of Maryland. Not less so was it to

that of Pennsylvania, of Massachusetts, and of Rhode Island, notwithstanding the eulogiums which over and over again have been pronounced upon the conduct of their founders. Although Roger Williams, with heroic firmness, had declared in 1634, when resisting the intolerant spirit surrounding him, that "the doctrine of persecution for cause of conscience was evidently and lamentably contrary to the doctrine of Jesus Christ," and that "the removal of the yoke of soul oppression would prove an act of mercy and righteousness to engage the whole and every interest and conscience to preserve the common liberty and peace," he forgot the truth and justice of the one and the policy of the other, when he came to found a colony after the settlement of Maryland, by excluding the Catholic from within the circle of his justice and benevolence. To the injury of his fame, he allowed for more than fifty years to exist upon the statute books of his Plantations, notwithstanding his boast that his "colony would have no law whereby to punish any for declaring by words their minds concerning the things of God," an act disfranchising the Catholic. So, too, with Mas-

sachusetts, where the unoffending and peaceful order of Friends were proscribed and their leaders led to death, because to the fancy of fanaticism the preaching of their itinerant members seemed but "extravagances." That Penn was not animated by that enlarged charity which encompasses in its affectionate embrace the whole human family, is fully established by the eager anxiety he evinced in his letters to his magistrates for the annoyance and proscription of the Catholic, and that too at a time when, according to the testimony of George Fox, the great leader of his sect, in Catholic Maryland, the believers in his creed were not only not persecuted for their religious worship, which was held without interruption, but where "the truth was received with reverence and gladness."

I am not ignorant that these allusions to the founders of the provinces to which I have referred do not harmonize with the pompous encomiums that have for full a century been bestowed upon them. Truth, however, wounded in the effort to exalt these men, demands that historical facts should be known; but in giving it utterance, far be it from my purpose to

lessen the large claim they justly earned to the veneration of posterity. In their day and generation they all did much to strike down the fetters which hampered the energies of the soul, and, if they were not entirely superior to all the prejudices of their early education, we should not deem it strange when we find at this advanced and enlightened day in our midst, hundreds behind the liberal spirit of their age, and who, with the keenness of olden times, seek to victimize their fellow men for the sin of believing a little more or less than themselves. If we reject also the testimony brought against Roger Williams and William Penn, and admitting all that their panegyrists have asserted, we must still say that both of them came into the field but as gleaners of that honor and glory, the full harvest of which had been gathered by the Calverts and the Pilgrims of Maryland.

The bigots who sicken at Maryland's unrivalled glory, have, with keen-eyed malignity, sought and fancied that they found another reason for hawking at her in her lofty flight. They say, "the Catholic colonists had not the power to persecute even if they had the will."

We know that they had not the will ; and that is sufficient. But is it true that they, who had the power to do good and used it so nobly, were so powerless for evil, had they been evil-minded ? Could they not have hung the inoffensive and unprotected Quakers, had they taken a fancy to that vocation, just as well as the Puritans of Boston ? Could they not have excluded dissenters from the province, as Virginia did, and would not Charles I have supported them in doing so ? Yet it is on record that in the very infancy of the colony, in 1634, Leonard Calvert sent the “Dove” to Massachusetts Bay with an invitation to the people there to come and settle in Maryland, promising them the free exercise of their religion ? Can any proposition then be more satisfactorily established than that to the Pilgrims of Maryland belongs the honor of first incorporating into a system of government and practising the doctrine of religious liberty ?

In 1688 we still see the people of Maryland “dwelling under the Proprietary Government in apparent security and contentment.” In a short time we find the old land-marks swept away, and the destinies of Maryland committed

to the keeping of strange hands. The manner of the change is buried in forgetfulness, as the destroyers left no record-evidence of their acts. It is strange but true, according to McMahon, that while the Protestant revolution "was avowedly originated and conducted for the defence and security of the Protestant religion." there is not the first trace of evidence that the free exercise of that religion by its professors was ever, for a moment, endangered or restricted. "The articles of grievances exhibited by the lower house to the upper house, at the session of 1688, do not ascribe a single act of deliberate oppression, of wanton exercise of power, immediately to the Proprietary or his Governors. "They do not," continues that able historian, "even insinuate the slightest danger to the Protestant religion, or impute to the Proprietary administration a single act or intention militating against the free enjoyment and exercise of it." Fanatical men had poisoned the public mind; a groundless revolution had hurled the Proprietary from his ancient dominion; and at the express solicitation of the rebellious "Associators." Maryland was placed in the humiliating

attitude of a royal province, and liberty of conscience had perished. King William assumed the executive power; and, on the 9th of April, 1692, Sir Lionel Copley, by royal appointment, dissolved the revolutionary convention, and undertook the government of the province. The first act of the new assembly was "the act of recognition of William and Mary;" by the second, "the Church of England was formally established." "Thus," continues McMahon, "was introduced, for the first time in Maryland, a church establishment sustained by law, and fed by general taxation." The Catholic, the Puritan, the Quaker, the Presbyterian, the Baptist, and every other non-conformist, was taxed to support a form of worship which they repudiated. Under the old system every man had paid his own preacher.

Upon the new plan, the whole people now paid the ministers of the dominant party. King William had the sagacity to emancipate, in a measure, the great body of Protestant dissenters in England from the thralldom of the established Church. Not so in Maryland! All who dissented from the dominant party—

Protestants as well as Catholics—were proscribed and disfranchised. Even the peaceful conventicles of the Quakers were classed amongst “Unlawful Assemblies,” and afforded material for prosecution. However, in 1702, the English toleration act was extended to all Protestant dissenters in the colony. The Catholic was now the only one under the brand of intolerance. And so he remained until the Revolutionary war. “Thus,” says McMahon, “in a colony, which was established by Catholics, and grew up to power and happiness under the government of a Catholic, *the Catholic inhabitant was the only victim of intolerance.*”

This ungenerous policy not only reached to the complete disfranchisement of its victim, but it pursued him into the retirement of domestic life, subjecting him to injury and insult, and lacerating every feeling of his heart. The personal animosity of the Protestants against the Catholics was at one period carried to such an extent that the latter were even excluded from social intercourse with the former, were not permitted to walk in front of the State House, and were actually obliged to wear swords for their personal protection. The act

of 1704 expressly aims at the prevention of the growth of the Catholic religion in the province. By its provisions all priests were prosecuted who were found in the discharge of their duty; a reward of £100 was offered to any one who discovered a priest performing his religious duties; perpetual imprisonment or banishment was inflicted on any one professing the Catholic religion who kept a school, or educated, or governed, or boarded any youth; another section provided that if any Popish youth shall not, within six months after he attains his majority, take certain oaths inconsistent with the faith of Catholics, he should be incapable of taking lands by descent, and his next of kin, being a Protestant, should succeed to them; and any person professing the Catholic faith was incompetent to purchase land. Another provision provided that any person sending his child abroad to be educated in the Catholic faith should forfeit £100; it also provided that the Governor had the power to deprive a father of the earnings of his labor for the sake of educating his child in the Protestant faith. In 1704 an impost of 20 shillings per poll was laid on all negroes and Irish Catholics imported

into the province, while Irish Protestants were admitted free. Later on this act was repealed, and a penalty was imposed of £5 in each case for the concealment of the Irish importation; and afterwards it was enacted that certain obnoxious test oaths should be tendered to Irish servants on board of any ship arriving. In 1715 religious tyranny was still more atrocious. The Assembly enacted that the children of a Protestant father might be taken from a Catholic mother and placed where they might be securely educated in the Protestant religion. The act of 1716 excludes Catholics from all offices of trust and profit by requiring from the candidate a denial of transubstantiation. In 1718, Catholics were rendered incapable of giving a vote in any election of delegates without having renounced their faith by taking the test-oath. In the year 1717, the tax upon Irish servants was doubled, and within sixteen years no less than twelve acts were passed levelled against their entering Maryland. But, like the wheat fly, they showed themselves in spite of persecution; and the legislature in despair, at last prevented owners of vessels from shipping them. But while the Irish Catholic

was forbidden our coast, the branded and cropped convict was, to a certain extent, welcomed to the shores of Maryland, and permitted to amalgamate with the ordinary population. These, however, were but a few of the oppressions practiced upon the Catholics of Maryland after the colony was taken from the hands of the Calverts. The Council granted orders to take children from the contact of Catholic parents; Catholic laymen were deprived of the right of suffrage, and the lands of Catholics were assessed double when the exigencies of the province required additional supplies.

But this was not all that they suffered under the brand of intolerance. The City of St. Mary's, the venerable mother of our State, she who had given shelter to the Pilgrim fathers, and around her precincts clustered the tenderest affections, she was to pay the penalty of her loyalty to the Catholic faith. She had witnessed the early sorrows and strugglings of our early fathers, and the glory of their triumph over rude nature. Her halls had echoed the voice of patriotic men, and her pulpits had sent forth the inspired word to en-

courage the weary settler of every creed, and to reclaim the untutored child of the forest. But now her venerated privileges were to be torn away, and she was to be left to mourn amid solitudes, and to waste from the recollections of men.

The old city was incorporated by letters patent from Charles Calvert, November 3d, 1668, with all the immunities, rights, benefits and privileges appertaining to a more prosperous municipality. By its charter, it was not to exceed one square mile in extent, and to be governed by a Mayor, "one person learned in the law by the name of a Recorder," six Aldermen, and ten Common Counsellors. The city was to have a common seal, Philip Calvert to be the first Mayor, John Morecroft to be Recorder, and William Calvert, Jérôme White, Daniel S. Jenifer, Garrett Van Sweringen, Mark Cordea and Thomas Cosden to serve as Aldermen, "as long as they shall well behave themselves." The Mayor, Recorder and Aldermen were to elect the ten Common Councilmen on the 3d of November of each year. The Mayor, Recorder, Aldermen and Common Councilmen, were to elect a Mayor at the same

time from the Aldermen, and also their own successors. The Mayor, Recorder and Aldermen were to appoint all constables and other officers, and to rule, order and govern the city under the laws and ordinances as Justices of the Peace. The city officers were given license to hold a market every Saturday night within the precincts of the city, and a fair once a year on the 23d of February, "for the sale and vending of all manner of goods, cattle, merchandise and all other commodities," and to tax all goods sold. They were also authorized to hold court during the fair to determine all quarrels and controversies.

At this time St. Mary's was the largest and most thriving city in the province. It contained the State House, and prison, the little Catholic chapel, a fort, a storehouse, Governor's mansion and several dwellings. We have the following word picture of the ancient city from the answer to the queries propounded by the Lords of the Committee on Trade and Plantations in 1677. It said: "St. Mary's could hardly be called a town, it being in length by the water about five miles, and in breadth upwards, toward the land, about a mile, in all

which space, excepting my own home and buildings, wherein the said courts and public offices are kept, there are not above thirty houses, and those at considerable distance from each other."

As the Puritan settlement on the Severn grew in power and influence, efforts were made to remove the seat of Government from St. Mary's to that place. In 1683, the records, together with the officers and courts of Judicatures, were removed to Elk Ridge, in Anne Arundel County, and the Assembly met there. The inhabitants, however, feeling themselves unable to bear the burden of so many people which it brought together, and being unable to provide suitable accommodations for them, petitioned the Governor to cause the Assembly to meet at some other place. Accordingly, it next assembled at Battle Creek, in Patuxent river, but being unable to procure necessary accommodations, it broke up abruptly after a session of only three days. After this bitter experience the seat of Government continued at St. Mary's until 1692, when another attempt was made to remove it, but it was carried in the negative by the Assembly. After the

arrival of Governor Francis Nicholson, in July, 1694. he determined to convene the Assembly to meet "at Anne Arundel town," afterwards called Annapolis, on the 21st of September. This choice foreshadowed the doom of the cradle of the province, and at that session the removal was decided upon. This decision created the greatest consternation at St. Mary's, and the Mayor, Recorder, Aldermen, Common Councilmen, and Freemen of the city made a pathetic appeal to Governor Nicholson to reconsider his decision.

After giving a long and humble account of their grievances, the officials and citizens of St. Mary's offer the following "sugar plum" to the Governor if he should decide to permit the seat of government to remain at St. Mary's. They say : "To remove some scruple and objection, and as we humbly conceive, the main one that hath been made against the conveniency of the place, that the gentlemen, the members of the house, have been forced to their great trouble oftentimes to travel on foot from Patuxent to Saint Mary's, and so back again. It is humbly proposed, and we do offer to obligate ourselves forthwith, and so soon as possibly

workmen and materials can be provided for the great ease and convenience of all persons at such times, as also at all other times, to provide and procure a coach, or caravan, or both, to go in all times of public meetings of assemblies and provincial courts, &c., every day daily between St. Mary's and Patuxent river, and at all other times once a week, and also to keep constantly half-a-dozen horses at least, with suitable furniture for any person or persons having occasion to ride post or otherwise, with or without a guide, to any part of the province on the Western Shore." This petition was signed by Philip Lynes, mayor; Kenelm Cheseldyn, recorder; Henry Duton, John Lewellen, Jo. Watson, Thos. Beal, Philip Clark, Edward Greenhalgh, aldermen; Thos. Waughop, Wm. Aisquith, Thos. Price, Richard Benton, Robert Mason, W. Taylard, Samuel Watkins, common councilmen; J. Bouye, clerk; Samuel Wheeler, constable, and fifty-three freemen.

The pathos and humility of the officials and inhabitants of the Catholic settlement at St. Mary's were thrown away on the Assembly, which repudiated the appeal with coarse and almost brutal scorn. They showed the acri-

mony of the dominant party in their reply when they said: "Saint Mary's only served hitherto to cast a blemish upon all the rest of the province."

Remonstrance and appeal were all in vain. Annapolis rose upon the downfall of old St. Mary's, and in 1694 became the capital of Maryland. The ancient city was stripped of her privileges, of everything that gave her life, and she was left to waste and perish from the earth. Her population departed, her houses fell to ruins, and nothing is now left of her but a name and a memory. In 1708 Annapolis was erected into a city, under a charter from Governor Seymour, and obtained the privilege of sending two delegates to the Assembly; while the venerable town of St. Mary's, which had been declining from the time she ceased to be the capital of the province, was deprived of her two representatives, which seems to have been the last blow to her falling fortunes.

The ground, however, on which we stand, my fellow-citizens, is holy ground, the footprints of the good are on its sands, and its soil is enriched with the ashes from the sanctified

thurable. The line that sweeps round this limited horizon includes a space whence history draws her most attractive record, and presents scenes where indeed the purity of the nation and the beneficence of the act seems to invest the genius of history with the spirit of inspiration, and enables us to find beneath the simplicity of secular narration the means of spiritual instruction.

It is time this protracted discourse should draw to a close. Mine is not a history, but a tribute to the virtues of the founders of Maryland. Neither is it my more grateful task to follow your ancient State through her bright career of civil and military fame; the wisdom of her legislation—the ardent spirit of liberty that has ever characterized her people; her prompt and determined stand in resistance to British oppression; her soil unpolluted by the stamps; the deliberate, open, *undisguised* burning of the tea at Annapolis; her early call for a government based on the popular will, when the ties of affection to the parent State had been broken by unkindness; the firmness of her sons, marshalled by a Smallwood, a Williams, a Gist, a Howard, or a Smith, under

every aspect of danger, and every form of privation, from the frozen plains of Valley Forge to the sweltry high hills of Santee; while their bones were whitening every field of revolutionary glory, or her dashing Barney was guiding them to victory on the ocean! The talents, the learning, the patriotisim of her Chases, her Martins, her Dulanys, her Carrolls, her Pinkneys, and her Taney's, or the Wirts and Harpers, whom adoption has made her own; these, and the thousand incidents that illustrate them, must be told in better terms than mine.

We all know how the sons and daughters of Maryland, besides founding and building up noble institutions within her own limits, have sought homes in other parts of the country, near and remote, and how powerfully their influence and enterprise have everywhere been felt. It may be safely said that there is hardly a State or county or city on the Continent, in which Maryland men and women are not turning their face towards this ancient city to-day with something of the affectionate yearning of children towards an ancestral, or even a parental home. We all know what

contributions they have made to the cause of Education, of Learning, of Literature, of Science, and of Art. We all know what they have done for commerce on the ocean, and for Industry on the land, vexing every sea with their keels, and startling every waterfall with their looms and their hammers.

Fellow-citizens, I have done. But before I turn from you, let me say there is no lesson more important to the happiness of men than that which is taught by the earliest history of our State. It is the lesson of charity; it is the precept of our divine Redeemer, that we should love one another and do good to all men, even those who hate and persecute us. Your pilgrim fathers never paused to ask: Will our generosity be requited well or ill? They did their duty. They acted their part faithfully, nobly in the history of the world. They set a rising nation the example of universal benevolence. In God they trusted for their recompense, and they have received it. The world is now resounding their praise. Looking down from a higher sphere of charity, they behold the principles which they professed and acted on triumphant throughout our vast republic,

and destined yet to triumph throughout the entire world. Marylanders emulate the glory of your fathers. Men of every State, of every Country and every Creed, learn that true religion, as angels sung when they announced our Saviour's birth, gives glory to God in the highest, and brings Peace and Good Will to Men.

Let it be our high privilege, my friends, whilst we cherish with the fondest emotions of gratitude and love the recollection of the deeds of our fathers, to exclaim with one of the noblest and truest of America's poets :

“Peace to their memory—let it grow,

Greener with years, and blossom through the flight
Of ages; let the mimic canvass show

Their calm benevolent features; let the light
Stream on their deeds of love, that shunn'd the sight
Of all but heaven, and in the book of fame
The glorious record of their virtues write,

And hold it up to men, and bid them claim
A palm like theirs, and catch from them the hal-
lowed flame.”

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